Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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NOV 9 1944

WENDELL L. WILLKIE

FROM DRAWING BY HARRY BELMONT HILL, JR.

See page 662

FOUNDED 1823

Answer to Editorial on Religious Education Week

Howard E. Tower

"Laymen and ministers alike are so confused by the reams of materials coming from our various educational agencies within the Methodist church that many of them have given up in hopeless disgust and have left the problem to 'experts.'" This is a quotation from an editorial appearing in the September 27th issue of ZIONS HERALD. This statement is not true to the facts. All over my Conference I find earnest ministers and devoted laymen not giving up, but working hard at the urgent need to reach persons with Christian teachings. They are confused not "by the reams of material," but by the many real problems, peculiar to our times, that make their task difficult.

We do "need the church school." We need a church school that reaches a vastly larger number of persons with effective Christian teaching than is now the case. But lining up the "experts" against the lay leaders "devoted to the cause" is not the answer. As a matter of fact there never was a time when the church school "throve." There was a time when there was a larger attendance than now. Our times and the way nominal Christians are living today are testimony to the fact that the teaching of persons merely "devoted to the cause" failed to make thoroughgoing Christians of those who they taught.

It would be as much to the point to place a "trained ministry" of today over against the "called lay ministry" of another generation as it is to pit well trained teachers over against "devoted teachers."

But there is a need. Our Methodist church has lost 13 per cent of its enrolment in its church schools since 1934. Other major denominations have lost larger numbers. Our own New England Southern Conference has lost to the danger point. If the rate of loss sustained in the last seven years continues, in just seven years there will be no Methodist church schools in the city of Fall River, in eight years none in New Bedford, in nine, none in Providence, and in seventeen years none in the entire Conference.

Not only do we face this loss, but we have to confess that we have failed largely with the persons we have reached. Here are some facts from a survey made last winter. From 53 representative churches in our Conference, 2,392 men and women have gone into the armed services. Of this number, only 572 were enroled in the church school at the time of their induction; only 824 attended Church services more or less regularly; and only 229 held some place of leadership in the church. in short, our church schools have failed to make fully committed Christians of more than a third of the persons reached.

Now it is an over simplification of this problem to lay these failures—the failure to reach persons we should reach, and the failure to reach effectively many we have reached—at the door of "top heavy educational organizations" and our emphasis upon "expertness" in teaching. The problem is many sided and the causes are legion.

It is a problem that must be attacked with vigor by all church leaders,—experts at the top and in the local church; lay leaders, trained and untrained. And all these must be thoroughly committed to their task.

There is no ready made answer. The answer must be worked out by the consecrated effort of all these persons together. The time to start is now. May I suggest from my experience with those who have not "given up in disgust," but who are working hard at the problem, five points of attack upon this problem.

First, any church, large or small, can measure what it is now doing over against an objective standard that is Christian. The leaders can study what it is they want to happen in the lives of persons. Then they can survey what they are doing in the light of these objectives. The standard offered by the International Council of Religious Education might be used. According to this standard everything we plan for persons should:

1. Give them a knowledge of God that is true to Christian teachings.
2. Give them such an understanding of Jesus that will cause them to commit their lives to Him.
3. Give them a philosophy of life that is warmly and intimately Christian.
4. Give them Christian habits of conduct.
5. Help them to participate as Christians in all their social relations.
6. Help them be good churchmen—participate in the Christian Fellowship.
7. Give them a knowledge of the Bible that is related to their living.

Or perhaps a group of leaders will work out a better standard. But the first step is to see what we are doing in the light of Christian objectives.

And here is a second point of attack. Any church, large or small, can find more time for the Christian education of persons. The church has started out with an impossible premise. We have attempted to give an adequate undergirding in the Christian way of life one hour on Sunday. No public sch teacher would attempt to teach most simple subject in one hour a we with pupils' attendance optional. A yet that is, too often, just what church has tried to do. The chu school has not failed. The marvel that it has accomplished so much in little time. With the impact of the dio, motion pictures, comic magazi and other influences upon the lives the young, the church must find m time for Christian education.

Here is a third place to begin: a church, large or small, can disco ways of helping parents become bet teachers of religion in the home. Ma use a personal experience to illustr this need? Following his eleve birthday observance (at which he h had a glorious time) my son called into his room after he had gone to b and informed me that he was not s that he believed in God. His proble seemed to be this: In the beginni there was nothing. God made eve thing. Therefore, He made everythi out of nothing and He couldn't do th For an hour I talked with my boy a never did completely satisfy his qu tioning mind. The point of this sto is that if, with my special training face such questions, I found it diffic to answer a simple problem of a gro ing mind, what right has the church expect other parents to face simil questions without help? We have go through an era of scolding parents their indifference. It is time we enter an era in which we seek to disco ways of helping parents become bet teachers of religion in the home.

And there is a fourth point at whi we can attack our problem. A church, large or small, can re-disco a philosophy of Christian education th includes adults. During the past s eral years we have said by our acti "Give us the children and youth. Th are the ones that matter. The adu are already set in their ways. Th can't be taught." This philosophy evidenced itself in an increasing nu ber of schools in which there is adult department. The result has be that the age level of attendance been continuously lowered. The you people have said, "the grown-up th to do is to stop attending Sun school." And they did, until in m schools there are no pupils above junior high age. Not only is this t but adults can grow, and must helped to grow if they are to face ever changing demands of being Ch

(Continued on page 669)

Zions Herald

✦ THE INDEPENDENT METHODIST WEEKLY ✦

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

LUME CXXII ★ BOSTON, *Wednesday, October* 18, 1944 ★ NUMBER 42

The Methodist Almanac

"Zions Herald" Sold Nostrums in 1862

JOSEPHINE MATHERS COOK

ıong my collection of age-worn books is a faded of "The Methodist Almanac," published in 1862 by on & Porter, New York City. The first number of Almanac, edited by David Young, philomath, and ›rized by the General Conference, had been pub- l by him in 1834. (See page 660 for picture of an r publication.)

copy of this seventy-two page manual, is a minia- 'Book of Knowledge," its contents ranging from the astronomical signs, on through the yearly calendar, lation of principal cities, matters of United States rnment, to subjects Methodistic. The Almanac was shed for the purpose of keeping the ministers and informed regarding the status of the church, its per- l and its organized activities.

ken from the minutes of 1861 is the roster of the ›ne conferences showing the number of travel- ›reachers to be 6,937, and that of local preachers The total membership, including probationers, was 88. Joshua Wells and Henry Smith, of the Baltimore erence, who commenced preaching in 1789 and 1794 ctively, are recorded as the oldest living Methodist hers in the world. The list of Bishops shows seven serving in that capacity: Thomas A. Morris, Ed- l S. Janes, Levi Scott, Matthew Simpson, Osmon C. r, Edward R. Ames, and Francis Burns.

ring 1860, the Sunday-School Union, a society that new and needy Sunday schools, gave away over)0 worth of books, whereby it aided eighteen hun- schools.

is interesting to note "that foreign missionaries to- one-hundred, with a membership of four thousand fifty-three, and home missionaries, three-hundred one, with a membership of twenty-four thousand, hundred and ninety-one."

1861 the Methodists had seventeen Universities, seven ges and two Bible Institutes to their credit. While naries, Female Colleges and Academies numbered ıundred twenty-nine.

ique are the few illustrations; one pictures a family of four, the father and the little son bearing potted plants to be planted in the garden and the printed portion under the picture "urges the gentle reader to plant flowers, wherever you can make them grow and when you look upon them say in your heart, 'Surely He who made these beautiful things must himself be lovely and kind. Plant flowers! Plant flowers!'" Another illustration shows Charles Wesley's young son, at the age of three, playing on a harpsichord. His mother tied him in is chair to prevent him from falling while he went through his daily infantile performances. When twelve years old, his teacher said of his power: "It is a gift from God. If I was without the door, and did not know Handel was dead, I should aver it was he that played." Charles died a Christian in the seventy-seventh year of his age, but unlike his great father and still greater uncle, he left no monument of his labor behind.

The only medical advertisement to find favor in this edition is "Brown's Bronchial Troches." The Reverend Daniel Wise, Editor of ZIONS HERALD, assures the public that "we make it a rule never to recommend a medical nostrum in our columns; but having found these particular Troches beneficial, we suspend our rule in their favor, believing that we do our clerical brethren a real favor in calling their attention to them." Another testimony attesting to the potency of Brown's is signed by the Reverend Henry Ward Beecher.

A portion of the Almanac is devoted to the heads of the government of the United States. Abraham Lincoln of Illinois was the president with a salary of $25,000 and Hannibal Hamlin, of Maine, vice- president, salary $8,000. The eighteen previous presidents and vice-presidents with their addresses, ages and deaths, are noted. The History of Our Flag, the Declaration of Independence and the Constitution are given in full. At this time the roll of the thirty-four states that had been admitted to the Union and the eight territories showed a population of 31,429,891. The slave population totaled 3,952,801. Virginia owned the most slaves, with Georgia ranking second.

Ever mindful of the homekeeper and her problems,

considerable space is alloted to dealing with them. The deep mysteries of cooking oatmeal porridge are set forth and much emphasis is put on its value as an article of diet. The merits and conveniences of the sewing machine are expressed in verse. One can fairly see the matron of eighty-two years ago who—

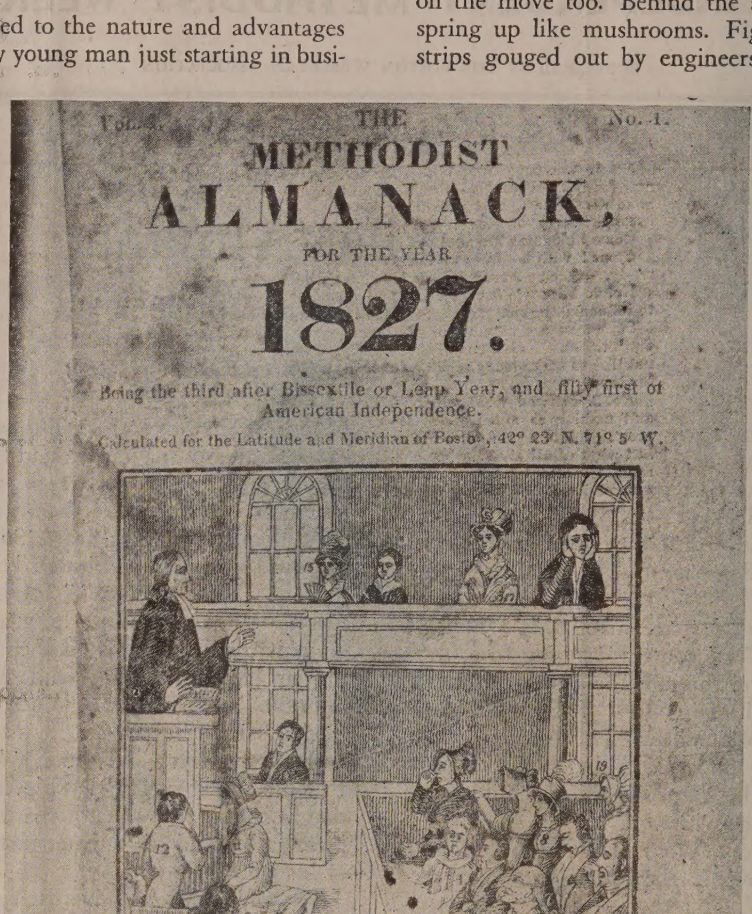
> "With fingers nimble and gay,
> She sat in her pretty boudoir
> Joyfully working away.
> Click! Click! Click!
> In comfort she sat, like a queen,
> And sang to the music, merry and quick,
> Of FINKLE & LYON'S machine."

A whole page is devoted to the nature and advantages of Life Assurance. "Every young man just starting in business or just entering married life, or every middle-aged man, should ponder the question whether, in neglecting to embrace the benefits which this institution offers, on terms which are available to all, they are not despising and neglecting one of Heaven's choicest blessings."

Last, but not least, are the several pages advertising Methodist Publications. Foremost among them is the Independent, having "the largest circulation of any religious paper in the world." Each number had a sermon by the Reverend Ward Beecher, and counted among its contributors were such important personages as: Mrs. Harriet Beecher Stowe, Horace Greeley, James Russell Lowell, John G. Whittier and the Reverend Robert M. Hatfield.

Listed among the more thoughtful books are: "Stevens' History of Methodism," Vol. I & II; "Early Methodism," by George Peck, D.D.; "The Pioneer Bishop," and the "Life and Times of Francis Asbury." Our resumé of the Almanac would be incomplete if we did not mention some of the books for girls and boys: "Bessie's New Heart," "The Jessie Books," "Helpful Susan," "The Willie Books," "Sammy Seymour," "The Little Prayer," and "Little Footprints in Bible Lands." While these titles sound prosaic to us now, we know these small volumes were instrumental in shaping many a stalwart Christian's personality.

The Almanac was published as such, until 1880, when its name was changed to the Methodist Year-Book. The Centennial Number, a hand-covered volume of over 1 hundred pages, was issued in 1884. Later editions d entirely with the affairs of the church, the last one be published in 1933. Such information is of great valu both ministers and laity and there is a possibility that of our publishing houses may bring out such a hand-b in the future.



Vol. 3. THE No. 1.

METHODIST

ALMANACK,

FOR THE YEAR

1827.

Being the third after Bissextile or Leap Year, and fifty first of American Independence.

Calculated for the Latitude and Meridian of Boston, 42° 23' N. 71° 5' W.

Boston:

PRINTED BY T. R. MARVIN, CONGRESS STREET.

Montana Sheepherder

A Ninth Air Force Service Command Unit, Fran The Ninth Air Force Service Command in France on the move too. Behind the advancing troops airfi spring up like mushrooms. Fighter groups move in strips gouged out by engineers on fields once used the Germans. Ser Units move in w them, and the r sions and sweeps go as though the wh airfield had be moved solidly fr England. Another field is won a cleared of mines. T planes take off and work goes on fr the new field.

Of course beh the scenes is a hurr pulling down of te loading of trucks a the new routine bu ness of setting again for operatio New channels of s ply may have to found, new distan covered daily and most before the d has settled a new der to move may coming in to he quarters.

In all that seemi confusion the indiv ual soldier may f forgotten. He is g ting lost. He h problems and has keep jumping a way. He is amo strange people w speak a different l guage. He is in strange world where the enemy has just left and n return. His mail is delayed and he is out of touch w normal things. The only normal thing left besides chow line and work is his religion. And where can find the chaplain? Chaplain Emile F. Mignery, Roman, Mont., was sweating that one out too. If he w away from headquarters too long, headquarters mi have moved in his absence and office and clothing hopelessly lost. If he stayed too close to headquarters, would be neglecting the men, but now he has his ho and office on wheels and everyone in the Service U knows when the chaplain is around because his "M

Sheepherder" wagon has moved in. Inside the er is a bed, a locker for clothes, a washstand, and a . Moving is no problem now as the Chaplain just ıes onto a passing truck and lands in the middle of rever his men are.

'ith his now notorious loyalty to Montana and the re of the Chaplain's work, the name "Montant Sheep- :er" was a "Natural." Now he can keep up with his p and watch over them wherever they are.

hat the Bible Has Meant to Great Men of All Ages

uring the momentous meeting of President Roosevelt, ıe Minister Churchill, and Generalissimo Chiang Kai- ς in Cairo last December, one American correspon- : reported that the head of the Chinese Republic arose / every morning, in order to devote an uninterrupted hour to Bible reading and to prayer.

his was an interesting, but not a novel piece of news. throughout history, the great men of all ages and of ıations have been regular readers of the Bible.

Believe me, sir, never a night goes by, be I ever so l, but I read the Word of God before I go to bed," General MacArthur to a secretary of the Bible So- / in Australia. General MacArthur is continuing a t that many a famous soldier before him has found e an unfailing source of blessing.

he oath that every president of the United States takes he Holy Bible is no meaningless tradition. The found- fathers were guided by this Book in shaping the new ublic. Both the Declaration of Independence and the stitution derive strength from this source of eternal lom and equal justice.

'early every American president has at some time or :r expressed his dependence on the Bible and urged people to read it regularly.

eorge Washington stated, "It is impossible to govern ıtly the world without God and the Bible."

homas Jefferson, author of the Declaration of Inde- dence, remarked, "I always have said, and always will that the studious perusal of the sacred volume will :e better citizens, better fathers and better husbands."

ndrew Jackson pointed to the Bible and announced, ıat book, sire, is the rock on which the Republic rests."

incoln, one of our truly religious presidents, who re- ed one of the great crises in America's history, wrote, ım profitably engaged in reading the Bible. Take all his book upon reason that you can, and the balance of ı, and you will live and die a better man.'

nd so it goes down the years. Theodore Roosevelt be- ed that the teachings of the Bible influenced nearly y individual who has contributed to the welfare of the ıan race. Here are his words: "Almost every man who by his life-work added to the sum of human achieve- ıt, of which the race is proud, of which our people are ud, almost every such man has based his life-work ely upon the teachings of the Bible."

Voodrow Wilson expressed these sentiments: "A man deprived himself of the best there is in the world who deprived himself of this (a knowledge of the Bible)."

imilarly, in other parts of the world, leaders of state, ntists, poets, and philosophers, have valued the Bible. Napoleon Bonaparte, re-living his days of glory in ex- summarized his failure in these words: "Caesar, Alex- ler, and I founded great empires. They were founded force, and they are gone. Jesus Christ founded an em-

OFFICIAL INSIGNIA

THE CRUSADE FOR CHRIST

pire on love, and to this day there are millions who are ready to die for him." Another time, he declared: "The gospel is more than a book; it is a living creature, active, powerful, overcoming every obstacle in its way."

Queen Victoria gave a Bible to one of her courtiers, saying, "This is the secret of England's greatness." England's four greatest poets, Shakespeare, Milton, Tennyson, and Browning reveal constantly in their work their amazing knowledge and devotion to the Bible.

Thomas Huxley, who did not claim to be a religious man, said, "The Bible has been the Magna Charta of the poor and the oppressed. The human race is not in a position to dispense with it."

When Alexander, fabulous emperor of Russia, was a boy, he once exclaimed, "When I become emperor, I will emancipate the serfs." Answering his startled father's query as to what caused him to be interested in such a matter, he replied, "From reading the Bible, which teaches that all men are brothers."

George V., King of England, Sir Isaac Newton, Benjamin Franklin, Gladstone, Daniel Webster, General Pershing, Marshal Foch, Garibaldi, Goethe, Immanual Kant, Thomas Carlyle, Samuel Taylor Coleridge, Tolstoy, Ruskin, Dostoyevsky, and many more—all have given public testimony to the Bible. Mahatma Gandhi, beloved Indian leader, counts the New Testament among the books that have influenced him most.

The place of the Bible in a world at war has been evaluated by President Roosevelt in these vital words: "The Bible has special value in a time of war. For our fighting men, it is testimony to the eternal truth that righteousness is won and maintained only at the cost of continual struggle against the powers of darkness.

"For the populations despoiled and tortured by our common enemies, it is an indestructible monument to the ideal of retributive justice: that the unjust aggressor shall not be permitted to escape the punishment due his crimes.

"For all of us at home, it is a source of strength in privation and bereavement, and a testimony to the reality of that better world desired by all men of good will."

Zions Herald

[FOUNDED 1823]

EMORY STEVENS BUCKE, Editor
NORMAN E. LOCKWOOD, Publishing Agent

Special Contributors

ERNEST F. TITTLE
WILLIAM G. CHANTER
RAYMOND H. HUSE
RALPH W. SOCKMAN
CHARLES D. BRODHEAD
H. ELLIOTT CHAFEE
WALTER BROOKS FOLEY

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Either We Go Forward or Backward

Norman Thomas and Georgia Harkness both called upon the churches to "stand up and be counted" in the matter of world peace. "The Allied demands for unconditional surrender of Germany must be kept within civilized bounds," said Mr. Thomas, "or we will be creating the bases for the third world war." Georgia Harkness feels that now is the time for the churches to speak out and begin democratic action for peace—and if we do not speak now, Miss Harkness thinks, we will go backward into chaos. All of this is quite true, and we must be aware of hates that are being expressed by various patriotic groups throughout the land. Churchmen must beware lest they be caught up in a "timely" attitude that will cripple our eternal message of "Peace on earth and goodwill toward men."

The Pope and the Peace

Charges that the Vatican is hampering its influence by not making its position clear in regard to Hitlerite Germany are well grounded. We have yet to hear any clear statement from the Roman Catholic Church on the subject of the postwar treatment of those whose aggression has created the most horrible religious persecution in the history of mankind. Certainly we do not want a vindictive attitude, but we do want a positive plan which will bring about a reconstruction of man's freedom throughout the world. Silence is golden—up to a certain point—but when it is too prolonged a silence it creates suspicion. "The Pope's Peace Plan" says nothing very amazing and the world at large has a right to expect this powerful man to say something. Russia has granted good relations with the Roman Catholics and the Protestants, but Russia's power will be great, and it is growing impatient with the Vatican's refusal to condemn the Fascistic forces in Europe. James Arthur Balfo recent statement of faith in "a God who takes si fits this situation—certainly there is a large need specific pronouncements in these days.

Wendell L. Willkie

Last week's announcement of the death of great statesman came as a great shock to all wo minded persons. Mr. Willkie had contributed m to breaking down popular isolationism than perh any living national leader. His "One World" has ated a monument that will live for years to co His honest habit of expression cost him much po lar support and his world thinking was an enco agement to all who longed for brotherhood.

It is symbolic that our cover picture of Mr. Wil was drawn by a young man who is "defenc democracy." The drawing was done by Harry mont Hill, Jr., S 2/c, son of the Rev. and Mrs. H B. Hill of Center Methodist Church, Malden. Sear Hill was attending Ohio Wesleyan and majoring fine arts when he was drafted in May of 1943. is now serving on board the USS Colahan somewh in the Pacific. We feel that there is a unique sym ism in this matter, for Mr. Willkie had the conc of young people close to his heart. His death ou to be a challenge for the continuation of his ideali and youth supplies both the tribute and the mean living up to this great spirit of internationalism

The Student Volunteer Movement

The largest effort of the past ten years of the w of this important student work has just started for purposes of enlisting from our Colleges and Univ ties 1,000 missionaries for immediate appointment 2,500 missionaries for postwar assignment. The gr est leadership of the churches has come from historic movement and we hail its present work great encouragement for the future world we w to live in. It means that *trained* persons will be cruited for Christian service, and that is highly portant. The work of the world will demand pe of great spirit and excellent skills.

Did the FEPC Force the Issue?

Philadelphia's race troubles of last August are entirely settled. The Fair Employment Prac Committee, and the CIO, according to some lea needlessly agitated the strike by forcing the situa and had to work hard to get eight negroes to bec the willing subjects for a "test" of the upgrading tem. The court decision centers its conviction of strike leaders solely on the basis of "causing a stri and has little to say about the color question. It is clear, from the reading of the court's decision, the matter of racial discrimination is condemne just strikes and their leaders are condemned, and

not settle the social problem at all. This raises question as to whether or not we can depend upon and courts to settle once and for all our nation- color and race problem. It seems obvious that are needed to protect our rights, but it is also ous that spiritual conviction is needed if men are e together on any positive sort of brotherly basis.

California and the Japanese

e Southern California Council of Protestant rches is to be commended for its heroic stand re- ing the matter of respecting the constitutional s of returning Japanese-Americans. In that part ur nation there is an intense hatred against the nese-Americans, and it is not a popular thing he Protestant groups to speak out on the matter. ly *we must insist* that our basic constitutional ts be preserved! The Pasadena School Board has ved a young American of Japanese ancestry to ter school there, and a strong movement is gain- ground in other communities that indicates an tual defeat of the forces that would deny these w-Americans their freedom.

Church School Attendance

nning a "test program" on Thursday, October he Christian Education leaders of the New Eng- Conference will meet at Worcester to see if some tical methods can be worked out to increase ch school attendance. A careful study of the y" of our present decline will be made, and then ulk of the day will be devoted to studies of how ncrease enrolment and attendance. Surely it is d to have leaders begin action on this dangerous tion. ZIONS HERALD offers its support to every tive step that can be made to reclaim our lost ch school.

Dumbarton Oaks Coming Up

hether or not some "small-time" politicians will in the way of the adoption of the Dumbarton s Plan remains to be seen. Some political pin- ls will scratch up a lot of mud, but public opinion indicate that the American people are whole- tedly in support of this first great step toward the lishment of a world peace organization. We are tly indebted to Mr. Dewey and his more able esentative, John Foster Dulles, for the splendid t of cooperation existing between the two major ical parties of our nation in this important step.

The Minister's Husband

e Episcopalians are being urged by *The Living rch* to grant equality to women in matters ecclesi- al—that is, in so far as lay activities are concerned. Methodists have fussed over these matters for time—we do grant women the same rights as grant to men in matters of lay-concern, but we ot yet allow our women to take Conference ap- pointments and be regular pastors of our churches. The prize speech against the women at one of the General Conferences ended up with the shout, " . . . if we allow women to become pastors, what will their husbands do? Shall they become active in the Ladies' Aid?" It is a bothersome problem and one which will not be solved until mankind no longer thinks of the female of the species as "the weaker sex," but alas—what would the minister's husband do?

Snapshots in the Sanctuary

The Episcopal bishop of Oregan has banned photographers from taking pictures of brides in the churches of his diocese. He has made a good move in this matter, for the flash-bulb aspect of wedding ceremonies has been a distasteful fad within the past few years. The wedding is a religious service and should not be made into a mere fashion parade. We Methodists would do well to reconsider the whole problem of the sacramental aspect of marriage—it is at this point that we begin solving the rising rate of divorce. Marriage has been made a mere secular event—we would not take a backward step if we regarded marriage as a sacrament, but we would be building stronger foundations for the "homes we are establishing" if we got rid of our lighthearted and light-headed surroundings at the average wedding.

Boston School Committee Impeached

The Strayer report on the status of the Boston School System will cause a tremendous furor. There are fourteen major recommendations in the report, and thirteen of them are related to the function of the School Committee. In essence, Dr. Strayer's report says that the committeemen are guilty of being politically motivated. Furthermore, the recommendations indicate that a change of membership will not solve the problem, but that the schools should be directed by persons chosen from the circles of the educators and not from among the ward politicians.

There is no doubt that the doings of some of the Boston School Committeemen have been not only disgusting, but have shown a complete lack of democracy: viz—the recent salary-scale controversy. But with all of that—are we to admit that the residents of an American city are not capable of choosing a school committee? If we have reached such a low ebb that we ask for a "benevolent dictatorship," then we have already announced democracy's funeral. The churchman, if he is under conviction, will determine that his ward politics shall be cleaned up—that no person shall be elected to public office unless that person is honest in his desire and capable of serving the common good. National politics are determined by the kind of "small fry" we allow to take office in our local situations—it is time to begin work on these foundations lest our election-system collapse and we find democracy a bygone!

THE CHURCH SCHOOL LESSON

WILLIAM G. CHANTER

International Uniform Lesson for October 29

THE CHRISTIAN MOTIVE FOR LIVING. (International Temperance Sunday).

Biblical Material: Psalm 4:5-8; Luke 4:4; John 6:35; Romans 12:1-2; 13:12-14.

Offer the sacrifices of righteousness, and put your trust in the Lord.—Psalm 4:5.

Let us begin our preparation for teaching this lesson by reading the biblical material. Notice in the passage from Psalm 4 the three great results of the centering of life in God. The man who puts his trust in the Lord will find the answer to the insistent question, "What is the real good of life?" This is light—the light which comes only from God—the knowledge of the real meaning and true value of life. With it comes gladness, the joy of a growing assurance that life leads to a satisfying goal. Finally, the man who makes God the center of his life knows the steady confidence which means true peace of mind.

And Jesus answered unto him, It is written, Man shall not live by bread alone.—Luke 4:4.

The true life is not a matter merely of satisfying the demands of the body, no matter how lawful or necessary they may be. A truly human life is a harmony and there can be no harmony when only one set of notes is sounded. Man is linked to the animal world by his bodily needs and desires. He is linked to God and the world of the spirit by his thirst for righteousness, his desire for truth, his love of beauty. He cannot live *as a man* by bread alone or by the satisfaction of any other physical need alone—or even chiefly. But chiefly means alone, for no man can serve two masters.

Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst.—John 6:35.

It is in companionship with Christ, in breathing the atmosphere which His presence creates, in living with Him and thus growing like Him, that the secret of great living is to be found. What kind of a life do you want? Are you going to try to be content with anything but the best? Well, it is a useless and ruinous attempt, for man by his nature insistently craves the best. The attempt to find satisfaction in the undisciplined life of impulse and appetite means only a treadmill servitude to insatiable and degrading cravings. Only the life in Christ can satisfy the great basic demand of *human* life.

I beseech you therefore . . .—Romans 12:1-2.

"Therefore," "by the mercies of God,"—here is the great motive for living. To serve a God like the Father of the Lord Jesus Christ, to enjoy the companionship of that glorious Christ Himself, to know what St. Paul means by Romans 5:8, or by 8:15-17, or 8:35-39—what a way of life that is! And it is ours, says the Bible, by the mercy of God. Is there any sense in turning our backs on a life like that to follow the will-o-the-wisps of chance desires? Certainly this is a reasonable service—and the way of reason is the human way just as the way of impulse and instinct is the animal way.

This reasonable service is the only way of freedom. T man who follows the way of impulse is submitting h self to the rule of the crowd which fills the broad way suffocation. He is the slave of the latest fashion in s indulgence, doing what all the worldlings are doi True freedom comes from obedience to the inner laws the mind which is constantly growing because it is attu to the great Mind of Christ, Who is the true embodim of perfect humanity just as He is the Incarnation of Div ity. These appetites of the body, these needs of the fle are, after all, outside the inner citadel of the really hum in life. If the powers of the inmost fortress are to h their proper place, the lords of the outer courts must b in subjection.

The night is far spent, and the day is at hand . . .—Rom 13:12-14.

This is the day—the day of the gospel with its cl light shining on the path of truly human living. W a piece of folly it is in a world which has known the st of Christ now for nearly two thousand years to cling sub-human and animalistic ways of life. What a re terrible contrast the apostle draws between the life undisciplined appetite and the true life of heroic fide to truth and love which appears in perfection in Chr And by His grace and power we can make His life our "Put ye on the Lord Jesus Christ." Here is the R which is offered freely to us prodigal sons. Are we s fools as to wave it aside for the sorry finery of the country of riotous living?

Teaching the Lesson—Points for Empha

1. Discipline is not a negative thing—the mere suppression of desire. Rather it is a proper focussing of desires so as to give to life harmony and meaning and beauty.
2. This means finding a true point of focus which will give to every desire and impulse its rightful place but *only* its rightful place. Discipline does not destroy—it fulfils.
3. Only a life thus disciplined is truly human. The life in which raw and untamed desires battle among themselves is sub-human.
4. The undisciplined life is in subjection to the passing fashions of self-indulgence. Its boasted freedom is really nothing but slavery. Freedom is inseparable from discipline.
5. The undisciplined life means only one disappointment after another as the indulgence of each desire brings a new disillusionment.
6. Application to the question of the use of alcoholic beverages.
7. Where shall we find an adequate object for life's focus?

In preparation for the lesson of November 6: The Ch tian and the Race Problem.

1. What definition of the good neighbor is implied in the Parable of the Good Samaritan?
2. What as to race relations is implied in the Christian idea of the Fatherhood of God? (Acts 10:15; 17:24-28).
3. What is the bearing on the problem of race of the success of Christian missions? (Acts 10:35).

Washington Diary

Samuel W. Irwin

Bishop Charles Wesley Flint, the new head of the Washington Area was out of the city on some duties when I called, but Bishop Edwin H. Hughes was in the office winding up some correspondence. We fell to citing noted Canadians who had served in high places in The Methodist Church who, like Bishop Flint, had been born in the land of the maple leaf. Among them was Bishop Thomas Nicholson, the meticulous educator, born at Woodburn, Ont., and Bishop Joseph Flintoft Berry from Aylmer, Ont. (where my preacher-brother's boy is in command of the Army's Flight School) and Dr. James Henry Potts of Norfolk, Ont., who, the Bishop related, though stone deaf for years, carried on his great work as editor of the *Michigan Christian Advocate.*

As I sat my eye ferretted out, under a sheaf of papers, a strange book—"John the Great," the life of John L. Sullivan, superman in the boxing ring. Was Bishop Hughes taking up pugilism for a final blow or two at something, or was it Bishop Flint, preparing to take on this challenging giant in Washington, D. C.? But the truth came out for all to read when the *Voice* of the Board of Temperance appeared with the story of John L's fight against the demon rum, written by Bishop Hughes.

Wednesday, September 6—The underground patriots are astir in the night and their beloved Czechoslovakia once more looks toward the dawn. The Russian bear, (that walks today very much like a man, dear skeptic) is prowling in the passes of the Carpathians toward the Czech border. When I talked with a member of the Czech Legation here, there was a ring of new, though modest strength in his tone. I asked him if he recalled those great printed words, that had so stirred me, written over the facade of the Czech building at the World's Fair in New York, when the Germans were already stalking over his country. Without hesitation he recited, "When the storms of wrath have passed, to thee shall return, O Czech people, the rule of thine own." And then he explained how in 1632 the Moravian Bishop Comenius with 30,000 of his flock, exiled by the Hapsburgs, had fled, and how from afar he had written this, like a last will and testament for them—a prophecy for the Czech brethren.

Afternoon—Have just met with some representatives of the Italian Relief Committee—One, a skilled technician, once helped the great Marconi of ancient Bologna (also the home of Galvani; the student cloister of Savonarola, and the burial place of Guido Reni, who at Bologna first sketched his unlying "Ecce Homo.") Another of the committee said, "We have 100,000 suits of new clothes now ready, and we need ships to carry food and medicine. One half of the babies in Italy are dying in their first year." The New York chairman reported that they could fill the largest ship with supplies in 20 days. Another report stated that the Italians in the U. S. number 5 per cent of the American people, but that the Italians in the U. S. Army constitute 12 per cent. A military intelligence officer told of an Italian boy in Montana who, with an extra toe on each foot, had been refused by the draft board, but who went out, had the sixth toe removed, convalesced, and marched in again to register.

Tuesday, September 19—Tonight I joined in with Alcoholics Anonymous in a meeting room crowded with men and women evidently in dead earnest. The first speaker came up (like one of John Wesley's local preachers) to say, "Every morning while I'm shaving I have a little talk with the Father." Another young man said, "I travel in three states. I am a retired alcoholic—. I had a sincere desire to get well. Tempted, I faced it, appealing to an unseen power—and I came through." The next man, almost shy to appear religious, said, "By the grace of God, if I may say so, I stand here," and as I went out, at the door was a sign, framed like a picture, "But for the Grace of God—." (My mind ran back to Dan Mallory, the organist in my little student church in Michigan when I was at Albion College. One Sunday night they left him some bottles on the stable oat-box at the saloon. Next morning, getting no response at his door, I called on a good man who told me that Dan would stumble once or twice a year like that. Then, like these Alcoholics Anonymous, two good men stood by him. Nine years later I passed that way again and though Dan had gone on to the land where evil drink does not come, they said that through the years, when tempted, he would find out the friends who once stood by him, and he never fell again.) They told me here that they number now, in United States, about 10,000 members. ZIONS HERALD was among the first to write of their work, in an article, they said, of November 15, 1939.

Sunday, September 10—At the National Tabernacle, Dr. John McNeil, pastor, whose father was the noted preacher of Glasgow. This morning, an American missionary from the mainland by Hong Kong was telling of the Jap siege there. The same day the bombs fell on Pearl Harbor they fell too on Hongkong. The missionary spoke sentences like these—"The Chinese soldiers marched out against the advancing Japs, and mostly riderless mules and horses came back down the streets.—We prayed that our 'prayer tower' be saved as a testimony, and when the bands of the Chinese puppet traitor knocked at our door, from somewhere a shot rang out, no one knew where, and the robbers fled. For forty-six days our nine months old baby girl cried not a sound or we would have been discovered behind our shutters and killed. (I ventured my own special collection later for the baby that hadn't cried and big tears welled up in the good man's eyes).—The Japs marched by with cannon made in the U. S. A.—Helpless aged ones crawled out on the 30-mile road for Canton for bread.—The Jap General who finally came, asked, 'Have the robbers been here?' We replied, 'No, why? God must have put an angel at each door and blinded them.' The General bowed deeply.—In concentration camp we had only popcorn for four days.—We were lined up to be shot when another order came.—Then a ship to Singapore and there the Gripsholm (the first exchange, and the Japs that came off were in clean new American clothes) and Ambassador Grew and 600 missionaries and at last the Statue of Liberty and home."

Afternoon—At Walter Reed Hospital at 1 p.m. This is a sort of galaxy of little worlds. Two boys with crutches, in dark red patient-suits, were "just sitting," and asked me to join them with my Sunday sandwich. One said quaintly, "I speak the ancient Greek of Zenephon. I live here in a world apart." He was a student preparing for the Orthodox priesthood in Connecticut. His fine dark eyes lighted as he added, "I am going back to study after the war." The other, run over in maneuver in Arizona, beckoned a third lad, an Italian prisoner of war, taken prisoner in Africa. "Where did you fight?" I asked in Italian. He replied, "Mai fatto battaglia, sempre in dietro." He meant he didn't fight much. Now he has a uniform and is a U. S. volunteer. There was a boy from St. Lo, Normandy, over in the Red Cross Hall, moving haltingly with a broken foot; and one from Ireland, who had lost a leg in maneuver there; a boy just landed by plane today from Pisa with a severed nerve in his wrist and shrapnel still in his side; and a para-trooper, long here, from the plains of Carthage. In two hours among the men, there was not a loose word of the common street (the common street would seem enemy country here) and not a complaint.

Thursday, September 21—Not everything is quiet along the Potomac and Congress isn't getting out to fence-fixing with an entirely easy mind. Senators Burton of Ohio and Ball of Minnesota are not content to see the Peace Council ham-strung. These two Republicans spoke out yesterday to say that any peace organization should not be held up for debaters to get through. Senator Burton, a year ago, was urging then for an immediate International Council to keep the roads to understanding currently clear. On the floor of the Senate he has been contending that a peace organization ought not to be subject to a vote of Congress on every item in automatic enforcement of surrender of peace-treaty terms. Senator Ball (like the young Agamemnon, the son of Atreus, before the gates of Troy) told the Senate that debate would slow action so that a resolution authorizing the use of force could not be approved in less than a month and the aggressor by that time would have moved in. Senator Ball asserted that there were three Senators who could and would hold up approval at least a week. Meanwhile their dissenting colleague, Republican Senator Taft, was hammering at the aged argument that the Senate ought to keep regularly passing upon whatever is to be enforced.

Monday, September 25—The Ministerial Union, which now includes the colored pastors of the District, gathered this morning at the Universalist National Church (memorial to Owen D. Young, the tablet read). At the gathering the latest annual report of the District Criminal Justice Association was distributed. In its 13-column table of police complaints against juveniles, the central column was headed "Drunk and Disorderly," while around it were the twelve other offences, six on either hand, every one in a measure the offspring of the central basic offence—drink. Dr. Frederick E. Reissig, executive secretary of the Federation, in his address, urged that the ministers be ready to speak until Capitol Hill and Pennsylvania Avenue should hear, and be ready to march as a united body on the places of power. In the discussion following, the host pastor, whose theme was "On what can Christians agree?" declared that the evil forces in the city believe that we are divided and afraid to speak. It would seem, however, that others would offer alliance with a ministry ready to lead. Civil Service Commissioner Dr. Arthur S. Fleming, layman of Foundry Methodist, affirmed that the Sunday school was an imperative. Recently a suburban area

Continued on page 670)

Mr. and Mrs. A. Frank Bonney were honored, on the evening of October 14th, by their friends at St. Mark's Church, Brookline, on the occasion of their fiftieth wedding anniversary. Gifts were presented by the New England Deaconess Association and by members of St. Mark's. Mr. Bonney has been an active member of this great church for fifty-four years and for many years has served as lay delegate to the New England Conference.

The late Dr. Daniel Dorchester, former member of the New York East Conference, bequeathed in his will, $1,000 to the Woman's Foreign Missionary Society of the Methodist Church in memory of his wife, Clara Clark Dorchester, who had been deeply interested in the Society. To Boston University, where he was for many years head of the English Department at the College of Liberal Arts, he left $500, the income of which is to be given as an annual prize for the best written or spoken English. A like sum for the same purpose, he gave to Wesleyan University, his Alma Mater.

The Rev. James Emery Greer, pastor of The Methodist Church at Little Compton, R. I., has an exhibit of his paintings at Doll & Richards, 140 Newbury Street, Boston, until October 29th.

Prof. Cornelius Krusé, secretary-general of the American Philosophical Association, has returned to his post at Wesleyan University after representing the association at the First International Congress of Philosophy held at Port-au-Prince, Haiti, September 24-30. During the Congress, Dr. Krusé presented Wesleyan's offer of a scholarship here.

W. M. Cassety, Jr., head of the Transportation Bureau of the Methodist Church, with offices in Nashville and Chicago, has been elected chairman of the Interchurch Transportation Committee, at a recent meeting of that body. He succeeds in office Bishop Francis C. Kelley of the Roman Catholic Church.

The Rev. and Mrs. Hubert L. Duncan recently arrived in Clarkdale, Ariz., to take charge of the Methodist work at both Clarkdale and Jerome. Mr. Duncan is a graduate of B. U. S. T. The folk at Clarkdale secured a parsonage near the church and the Duncans are now hard at work getting acquainted in both communities.

Dr. George Albert Fallon of Wesley Church, Worcester, will be the speaker at the Methodist Social Union banquet in Philadelphia, on Thursday, November 9. Bishop and Mrs. Fred P. Corson will be the guests of honor. The Rev. Frank Duncombe is president of the Union.

Miss Mary Amelia Steer, for fifteen years Director of Women's Work for the Presbyterian Board of Christian Education, Philadelphia, has become Director of Volunteer Services for the Save the Children Federation, whose central offices are at One Madison avenue, New York. Miss Steer has had a long experience in educational, welfare, and religious work and is well known among women's organizations. She will coordinate the extensive volunteer service conducted by the Federation for underprivileged children in rural America and for child victims of war conditions in foreign lands.

The Rev. Joseph Stopford was transferred on October 15, from the Methodist Church at Derry, N. H., to the Methodist Church at Plymouth, N. H., succeeding the Rev. A. Otis Beach, who was recently transferred to the Kansas Conference.

The Rev. Melville E. Osborne, missionary secretary of the New England Southern Conference, pastor of the Franklin Methodist Church in Brockton, and son of Dr. Dennis Osborne, formerly of India, is listed as one of the speakers on a missionary program in Claymont, Del., where the Rev. Preston W. Spence, Jr., is the pastor.

Chaplain LeGrand Moody, alumnus of Duke University, was one of the heroes of the shelling of the port of Cherbourg during the Normandy campaign, featured in a recent article in the *Saturday Evening Post.* Mr. Moody was aboard the battleship Texas when it shelled the coastal batteries of Cherbourg in broad daylight, a feat almost unheard of in modern warfare. The story is told by Martin Sommers under the title "Right Hard Rudder! . . . All Hands Below!" in the September 16 issue of the *Saturday Evening Post.*

The Rev. Gilbert E. Edgett died on September 25 in the home of his son, Gilbert S. Edgett, at Cranston, R. I. Mr. Edgett preached for more than 50 years in the Maine Conference and the Southern New England Conference.

The Rev. William D. Nietmann has been transferred from the New England to the Southwest Texas Conference, where he will serve the Center Point charge. Dr. Nietmann has made this change so that his son might have the advantage of a milder climate.

Pfc. William A. Wood, grandson of Mrs. W. A. Wood and the late Rev. Dr. William A. Wood, former member of the New England Conference, was wounded during the battle of Tinian. Pfc. Wood is the son of Mrs. Alpha M. Wood of Los Angeles, Cal.

The Rev. Alfred Carter, formerly of Spokane, Wash., was recently appointed to Pennacook and Chichester, N. H. Mr. Carter obtained his academic and theological education in Canada and is now studying for a Ph.D. at Boston University. .

The Rev. Earl Fellows of Grasmere, N. H., will supply Henniker, N. H., for the rest of the Conference year.

New England Methodists are reminded that the reception to Bishop and Mrs. Lewis O. Hartman will be held at the Charles Hayden Memorial, Boston University, on Monday, October 30th, at 8 p.m. The complete program will be announced in next week's Zions Herald.

The twenty-fourth annual dinner of the Syrian Congregation of Morgan Memorial Church of All Nations will take place on November 16th. This active, and only Syrian congregation of the Methodist denomination, has done a significant work in keeping in touch with Syrian boys serving in the armed forces of our nation.

The annual faculty reception to students of Boston University School of Theology will be held in the Richards Room at the school on Wednesday, October 18th, at 8 p.m.

The Woman's Society of Christian Service of the New England Conference, will hold a two-day meeting on Thursday, October 26 and Friday, October 27. The meeting on Thursday, the 26th, is President's Day and will be held in Wesleyan Hall, 581 Boylston Street, with two sessions: 10.30 a.m. to 12.00 noon and 2.00 p.m. until 4.00. Every president of a local society or her representative and every pastor's wife is earnestly urged to attend. On Friday, the 75th anniversary of the founding of the foreign work of the W. S. C. S. will be held in Tremont Street Church, where the actual founding of the Woman's Foreign Missionary Society took place. Bishop Hartman and some of our missionaries home on furlough, will speak. Box lunches will be supplemented with coffee and dessert.

An initial petition to repeal the so-called "Private School Transportation Law" in the State of Massachusetts, has been filed with the Secretary of State. Original signers included Frank Batcheller, Charles E. Park, Bishop Lewis O. Hartman, Ashley D. Leavitt, Phillips E. Osgood, Henry D. Washburn Dana M. Greeley, Everett C. Herrick, and Ray E. Eusden.

The Federated Legislative Committee of Pennsylvania, at a meeting on October 9, in Harrisburg, adopted a resolution in which the group declared "We publicly denounce" what it termed "the effrontery of the PAC (Political Action Committee) in its attempt to use the church for its own political ends." Bishop Grant D. Batdorf, of the United Brethren in Christ Church and chairman of the committee, composed of representatives of church and temperance organizations, said the resolution was adopted "without a dissenting vote."

The following schedule of preaching at St. Paul's Cathedral noon meetings represents a unique arrangement which has been made by Dr. William L. Stidger of the Department of Homiletics at Boston University School of Theology, wherein one day each week is set aside for our Seminary students to preach; Oct. 24, the Rev. Emory Bucke; Oct. 31, the Rev. James Laird; Nov. 7, the Rev. Grant Elford; Nov. 14, the Rev. John Lavely; Nov. 21, the Rev. Herbert Picht; Nov. 28, the Rev. Theodore Bowen.

A Seminar devoted to educating our membership as to the effects of Alcohol on the Human System will be held in the Malden Centre Methodist Church on Tuesday, October 24th, 1944, in the afternoon at 2.30 and in the evening at 7.30.

St. John's Church in Watertown has just concluded special services in connection with the 108th anniversary of the founding of the society. The anniversary began on October 1 with the observance of Holy Communion. On Wednesday evening the Birthday Supper was served, with several hundred parishioners present. Miss E. Louise Richardson, president of the W. S. C. S., presided, and

etters from former members were read by Wallace Shipton. The evening's program was brought to a close with an address by he Rev. Emory Stevens Bucke, who spoke on "The Crusade for Christ." The anniversary program was continued on Sunday, October 8, with the pastor, the Rev. Edson Gould Waterhouse, preaching at a special ervice which was attended by many former nembers and friends. St. John's was organized on October 4, 1836, and its first pastor was the Rev. Charles Macreading. Today here is an active membership of more than thousand members and a splendid church edifice and parish house.

A play entitled "Foreigners Settled America" by Gretta Baker, is available free of harge to church groups. This is the first of series of plays under the general heading, "Let's Play Fair." Copies and information nay be secured by writing to Miss Gretta Baker, National Conference of Christians and ews, Inc., 381 Fourth Avenue, New York City, N. Y.

Sunday, October 8, was Victory Day at he Methodist Church in Reno, Nevada, in elebration of its freedom from years of eavy indebtedness. Special services were eld throughout the day. The present structure of this church was erected in 1926 at a ost of $175,000. Under the leadership of Dr. E. D. Kohlstedt, who headed up the finance campaign, the last debt of $20,000 has een paid off. Dr. Kohlstedt was formerly vith the Board of Missions and Church Extension of The Methodist Church in New York. The Rev. F. H. Busher is the pastor.

The activities of Russian War Relief nessitate moving to larger offices. On or bout October 15, 1944, their address will be Cedar Street, New York 5, N. Y. Their hipping and receiving departments will remain at 401 Washington Street, New York 3, N. Y.

The Navy Department has requested that he Methodist Church provide as soon as ossible, eighty-five additional clergymen to erve as chaplains in the Navy. The need is rgent. Inquiries and applications should be ddressed to: Methodist Commission on Chaplains, Room 106, Methodist Building, 00 Maryland Avenue, Northeast, Washington 2, D. C.

After a temporary occupation by Allied Forces, Japan should be given an opportunity to develop "peacefully in independence," Methodist Bishop W. Y. Chen, of Chungking, told members of the Chinese-American Society meeting in Pasadena, Cal.

A new book containing hymns, prayers, nd Luther's catechism in German is being ublished jointly by the Lutheran Commission for Prisoners of War and the Ecumenical Chaplaincy Commission for Prisoners of War of the World Council of Churches.

Declaring that "the closed shop is based pon selfishness run riot," Dr. Joseph F. Merrill, a member of the Council of twelve postles, told the 115th semi-annual General Conference of the Church of Jesus Christ of Latter-Day Saints (Mormon) that "we must ot deny any man his free agency. . . . the ght to work is absolutely fundamental."

President Daniel L. Marsh of Boston University presented his 19th annual report on October 5th to the more than 500 assembled Trustees and faculties of the University, athered for dinner in the Charles Hayden Memorial Building, 685 Commonwealth avenue. The financial statement of Boston University's fiscal year which ended June 30, 1944, was made public by the University treasurer Dr. E. Ray Speare. The evening dinner meeting, which was preceded by the annual reception of the president and the trustees to the faculty and administrative staff, followed an afternoon business meeting of the trustees in the same building. Former Governor Frank G. Allen, chairman of the Board of Trustees, presided. Significant contributions of the University to the war effort, and its educational program in time of war were highlighted in both reports.

Ninety-eight Protestant ministers and laymen representing fourteen different denominations are currently engaged in a program of visitation to Civilian Public Service Camps and special units. Sponsored by the Committee on the Conscientious Objector of the Federal Council of Churches, the visitation provides a continuing ministry of counseling and fellowship to the 7,300 men carrying on civilian wartime service in 120 projects in all parts of this country, in Puerto Rico and the Virgin Islands.

Dr. John G. Benson, general superintendent of Methodist Hospital in Indianapolis, told assembled apprentice seamen in the V-12 unit and civilian students at DePauw University that as a minister he hopes medicine "will be left free from the deadly hand of politics to continue its matchless liberation of humanity from its frailities." Dr. Benson, who was guest speaker in the weekly Navy-civilian assembly on the DePauw campus this morning, took for his subject, "A Minister Looks at Medicine."

An Appreciation

Glenn R. Phillips

The Rev. A. Earl Kernahan was a fieldmarshal for God. It was my privilege to be associated with him in two of his evangelistic campaigns in Los Angeles. The memory of the experiences and fellowship of those days I shall cherish forever.

Dr. Daniel L. Marsh, president of Boston University, in a foreword to one of Dr. Kernahan's books says of him, "Here is a man who is in earnest." And after hearing him in his public addresses and in his talks to his workers we can well understand why former Governor Cox of Massachusetts who knew him well, should feel moved to describe him as "an eloquent and convincing advocate of the fundamentals we most need in America today."

With a rich sense of humor inherited from Irish ancestors, with the use of pithy anecdote and gripping illustration, Earl Kernahan illuminated the good news of Christ and laid upon the hearts of ministers and laymen alike the urgent need of doing personal work. He could not endure delay. He wanted to be up and about his Master's business. There was the ceaseless drive of his dominant desire in all that he did.

Were we to gather from east, west, north, and south the persons whose lives have been changed by the power of Christ, because A. Earl Kernahan came their way—we would need some vast coliseum to contain them. Multiplied scores of young men and women are today in fulltime Christian service because he inspired them to complete commitment.

The last time I saw him, he was sitting in a discussion group in the Conference School of Evangelism held last winter in First Church, Hollywood, Cal. He who had been so successful in directing great city-wide programs of Evangelism was there, humble as a little child and eager to learn more if possible about the work which challenged him always to the uttermost.

He was proud of his family and grateful for their eager consecration to Christ's Service. His tributes, in the dedication of his books to his dear ones, speak eloquently of his love and appreciation. We know that death came to him as no dread and fearful victor.

Editor's note—The Rev. Mr. Kernahan, member of the New England Conference, died on Saturday evening, September 16th, at Glendale, Cal., as he was about to begin an evangelistic campaign in that city; he is survived by his wife who serves as minister of the Creighton Methodist Church, Phoenix, Ariz.; two daughters, Mrs. Henry Heatwole and Mrs. Deen Evans, both of Washington, D. C., and two sons, the Rev. Earl Kernahan, minister of the Avondale Community Church, Avondale, Ariz., and Galal Kernahan, also of Avondale.

With Our Writers

Josephine Mathers Cook, Rock Island, Ill.

Howard E. Tower, Bridgewater, Mass.; executive secretary, the Board of Christian Education, the N. E. Southern Conference.

Samuel W. Irwin, Washington, D. C.; Methodist minister, at one time actively identified with Methodist work in Italy and Yugoslavia.

MEET THE METHODISTS

Wendell Creath is executive secretary of the Greenfield Community Y. M. C. A. and is an active member of The Methodist Church in that busy little city. Wendell prepared for the ministry and is a graduate of Boston University School of Theology, but decided that the avenue of approach to character building programs which the Y. M. C. A. could offer, would be the avenue

he would travel. He is a "photo-hound" and has as many other hobbies as one person could possibly have. His minister says of Wendell, "I honestly do not know how he does all he does for our town and especially for our church!" His loyalty to his church is not in any way curtailed by his community interest.

BOOKS

Dr. Earl Marlatt's New Book "Lands Away"

Here is a book to shake the soul awake.

It deals with laughter, poetry, fiction, and "Spiritual Values." It is Dean Marlatt, author of "Challenge" at his literary best. He has heretofore been known only as the author of a great hymn, sung around the world where Christians meet. But from here on, he will have an added glory as the author of "Lands Away." The title is taken from Emily Dickinson's immortal poem:

> "There is no frigate like a book
> To take us lands away."

This is an appropriate title, for this book is a book about books. But it is more than that: it is a book about people, religion, and spiritual truth. The preacher will find it a regular Fort Knox full of golden illustrations and ideas for sermons, legends, and dramatic quotations from great contemporary and classicla literature. One doubts if there has been a book published in five years which is so rich a source book for ministers.

Not only that, but it is beautifully written in a style that sings and wings along like a Clipper ship before the winds of imagination across the seas of the earth. Its very style is a joy and a delight. That man can write—no doubt about it! And more; it is intellectually respectable. Any university would be proud to have one of its professors send forth a book of this high type. The pity is that Dr. Marlatt does not write more of them; does not have the leisure to devote himself exclusively to such creative work. Few men in the church would do it as well as he. This is not a "There are Sermons in Stories" but it IS a "There are Sermons in Books" and "There are Sermons in Poetry." At least six of the books he discusses so pertinently have a newborn news value for they have this very year been put into motion pictures which gives them a new timeliness; such books as "The Song of Bernadette" and "The Seventh Cross." No wonder the Boston Methodist Book Room has a pile of them as high as a man on their floor; ready for the voluminous sale that this book will surely have. Here are several quotes from the book: 1st, "There are spirit forces in life more compelling than passion, and more healing than medicine. I saw them. I tell you, I saw them!" 2nd, "I can't be a bandit. I have to go to Oregon and be a poet!" Edwin Markham said that long ago and when he said it, he was also talking for the author of this new book: "I can't be a bandit. I have to go to Boston and be a poet!" 3rd, That unforgettable thing which Anton Lang said to Dr. Marlatt: "I still feel that I am playing God if I shape things well." Anton Lang said that, after he was too old to play the part of Christ in the Passion Play and was carving wooden images of Christ. The book is packed full of such richness from cover to cover. It sells for only $1.50 and is published by the Abingdon-Cokesbury Press. Reviewed by William L. Stidger.

Southern District Letter

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L. W. Stringfellow, Superintendent

Methodism moves by the method of Conference, Local Church, Quarterly, District, Annual, Jurisdictional, General,—this is the ascending series. This year has brought us the entire list. Immediately following the General Conference, the New Hampshire Annual Conference convened in May, a month later than usual. A month later, our Northeastern Jurisdictional Conference met in its quadrennial session. We are now in the midst of Quarterly and Local Church Conferences, and are looking forward to a special session of the Annual Conference, October 12-13. The District Conference is set for Monday, November 6th.

The Jurisdictional Conference, exercising its well-considered Christian judgment, took from us Bishop G. Bromley Oxnam, our virile, aggressive, and constructive episcopal leader, who was highly revered and much beloved by us all. It elected Dr. Lewis O. Hartman, long-time able editor of Zions Herald, a Bishop in the Methodist Church, and then made him the Chief Pastor of all New England Methodists. Bishop Hartman not only has the respect and confidence of all in this Area; he has their warm affection. They know him of long standing, they believe in him, they love him. We shall expect to move forward, not spectacularly, but with sure and steady stride under his thoughtful, prophetic, and spiritually vital leadership.

"The sag of the summer" is not only descriptive of actualities in most sections of the church; it even carries its somber truthfulness in lovely New Hampshire. Yet there is a phase of our work which, instead of sagging, soars during the summer season. Our numerous vacation schools come within this category. They really deserve the space of this entire letter. Here is an impressive sample: The Chesterfield parish is composed of seven town and country churches, each of which is small. Under the leadership of the pastor, the Rev. Oscar M. Polhemus and his assistants, seven schools were conducted from one to three weeks each. The enrolment and average attendance were as follows: East Lempster, 34-29.9; Marloy, 37-29.4; Chesterfield, 33-29.7; Spofford, 18-12.3; Hinsdale (union), 67-56.1; Westport, 26-20.7; Richmond, 16-13.6. The total enrolment was 231; the total average attendance was 191.7. While this surely meant no vacation so far as the pastor and his workers were concerned, such work is no summer retreat. Rather, it is a summer advance of far-reaching significance.

Other first-rate schools were held in Raymond, Fremont, and East Candia of the Raymond Parish, with the pastor, the Rev. C. Walter Frye, in general charge. Miss Golden May, Moultenville, N. H., gave valuable assistance in both the Chesterfield and Raymond parishes, as well as in her home church in Moultenville. Rochester, Bethany and Bethel, the Rev. Norman J. Langmaid, pastor, are accustomed to operate successful vacation schools, and this year was no exception, with 150 enroled in the former, which was a union school, and 30 in the latter. Excellent schools were also conducted in Salisbury and Smithtown under the able direction of the pastor, the Rev. Charles D. Maurer. The Rev. Richard G. Colby, of the Sanbornville parish held schools of high

"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund

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uality in Milton Mills, Sanbornville, and orth Wakefield.

Other worthwhile schools were conducted South Tamworth, Pleasant Street, Salem epot, Arlington Street, Nashua, and elsehere. This is taxing summer-time effort, it it is constructive and far-reaching. Some the most telling work that is done in our urches, especially in many of our town d country churches, is done in these midmmer vacation schools. Those sponsoring em and giving their intensive efforts to em are to be commended both for their nsecration and for their "sense of what is tal."

The 82nd session of the Hedding Campeeting and Young People's Institute, Aust 20-27, achieved another "best" in its ng and useful career. Considering the nsportation restrictions, the attendance was couraging, especially on the two Sundays. he spirit of cooperation and of eager spirual aspiration was never more ardent. As ual, the financial receipts exceeded the exnditures, so that more than $1,000 is now the treasury as a reserve to underwrite ture programs. After twelve years as the esident and director, the superintendent ade the following recommendations to the ssociation and to all interested friends of Hedding: "1. As in the past, so in the future, keep your fine properties in first-class condition. They are worth it. 2. Exercise wise precaution in admitting new residents and property owners that Hedding may ever remain in sympathetic hands and true to the high purposes for which it exists. 3. Let there be fostered the closest cooperation between the residents on the grounds and the Campmeeting officers, staff, and visitors. After all, this *is* a campground, and not a mere resort. 4. Encourage the presence of children and youth, both throughout the summer and during Campmeeting week, this, for the sake of the future of Hedding as well as for that of the children and youth. 5. As soon as postwar conditions permit, rebuild the out-door worship sanctuary amidst the trees in the Circle. 6. Keep Hedding a vitally real religious institution, and never allow it to deteriorate into just another summer colony with purely secular objectives."

Pastoral changes on the District, since the Annual Conference in May, have been previously noted in the HERALD. This has meant wide search and ceaseless effort. Our new men are all student supplies. Just now all charges are filled, though another will open in mid-October when the Rev. Richard G. Colby of the Sanbornville parish will enter the chaplaincy of the United States Army. A full-time helper is urgently needed in the seven-point parish of Chesterfield. The problem of ministerial leadership is, therefore, growing increasingly acute.

By means of an intensive Church School Advance program, sponsored by the Conference Board of Education last year, the decline in church school attendance was reversed into a slight gain. In this District, 25 churches reported gains as against 16 reporting losses. The net gain was 78,—not a large figure, but one that indicates a turn in the right direction. Like efforts are under way this year that this gain may be consolidated, and that further advances may be made. A detailed calendar of events has been scheduled for August, September, and October, with steady pressure to follow throughout the entire year.

"The Crusade for Christ," the four-year five-point postwar program of The Methodist Church, is naturally engaging our immediate attention. We shall be dealing with it at our special Conference session, and also at our District Conference. Following that, there will be sub-district group gatherings of a limited number, and then consideration and action within local churches. We shall need faith, courage and such consecration as will prompt generous and sacrificial giving. The ministers and laymen of the Southern District extend their felicitations and best wishes to the new editor of the HERALD.

Answer to Editorial on Religious Education

(Continued from page 658)

tian in an ever changing world order. Or what is more significant, if they are to help make that ever changing social order Christian, we must include adults in our philosophy of Christian education.

The last suggestion is this. Any church, large or small, can discover, enlist, motivate, and *train* more leaders. Every workers' conference which I have attended has listed first among its problems the need of more and *better trained* leaders. Yet, in but very few instances has there been a long-term plan of leadership enlistment and training. Any church can have such a long-term plan, which will annually survey its leadership needs, its potential leaders, sound an earnest call for volunteers, and plan for a continuous and varied program of training. Churches that have solved their leadership needs have had such a program.

Reaching persons and helping them to became Christian has never been an easy task. It will not be accomplished by divisive means, but only as all Christians get a mighty concern for persons, and turn that concern into intelligent, devoted planning and working together. If we all begin now on some such line of attack as suggested, I believe we will see a great advance.

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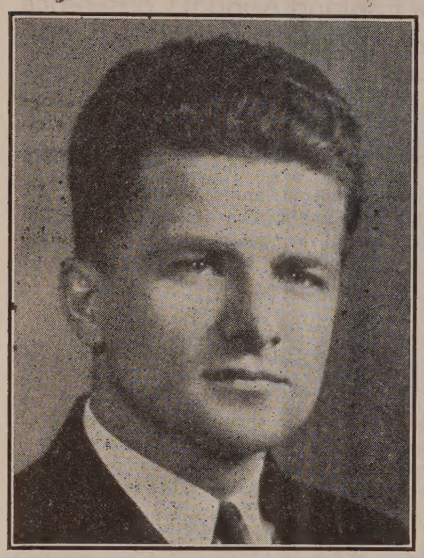
150th Anniversary of Weston Methodist Church

Inspired by the eloquent and persuasive preaching of Bishop Francis Asbury, a devoted layman, Abraham Bemis, arranged to have a preacher come to Weston on July 13, 1791. Asbury frequented the home of Bemis from that time on, preaching on several occasions amidst the sweet fragrance of the Bemis apple orchard to crowds of interested people. In his early history Stevens writes of Bemis, "Nearly all the great men of the early church



THE REV. DONALD A. WELLS

were entertained beneath his roof, and proclaimed the glorious gospel in the shade of his trees to the assembled yeomanry of the town."

In 1796 George Pickering was appointed to Weston. This devoted man built the first church. Again in 1840 Pickering served the folk in Weston. At this time he "stood a pillar of New England Methodism, and a patriarch of the denomination venerated through all its borders." In his last moments he declared to his loyal friends before he died, "All my affairs for time and eternity are settled. Glory be to God."

It was through the untiring leadership of the Rev. Robert I. Taylor that extensive repairs were made on the church and an addition built to care for the increased needs of the church school.

Among the illustrious men by whom Weston has been served is Cyrus Shepard, a layman, who in 1833 travelled with Jason Lee to Oregon inspiring the erection of Methodist Churches along the way. Two preachers' sons are prominent in the ministry in the east. The Rev. Wesley Hodge of Wakefield, Rhode Island, and the Rev. Edson Watertouse, of St. John's, Watertown, carry on in the fine spirit which characterized their fathers. The Rev. Quincy Hamilton, son of Hugh Hamilton, a former pastor of Weston, is studying at Boston University School of Theology.

The following men still carry on the work of the Lord through precept and example: C. C. Whidden, Hugh K. Hamilton, William Hodge, Harry G. Butler, William J. Kelley, and Charles I. Spear. The present pastor, Donald Arthur Wells, is the 123rd to serve the Weston Church.

On Saturday, September 30th, at 6.30, an Anniversary Banquet was held in the church. Professor Charles M. McConnell, of Boston University School of Theology brought a significant message on the power and place of the community church. Sunday, October 1st, was marked as Anniversary Sunday. The Rev. William L. Gunter, the superintendent of the Boston District, preached a stirring appeal on the "Crusade for Christ." That afternoon at 4.30 we were signally honored in having President Daniel L. Marsh of Boston University as the keynote speaker. He preached on "Five Reasons for Going to Church." Over 400 people passed through the doors of the church during these significant services.

The celebration of the 150th anniversary will continue throughout this year. Some of the special events that are yet to come will be the Harvest Supper on November 8, 6.30 p.m., the presentation of the play, "Peabody Pew" by Kate Douglas Wiggin, an old-time religious service on Nov. 19, 10.45 a.m., and the Anniversary Fair on December 6.

For over 150 years now the Methodist Church of Weston has stood at the crossroads of this charming and growing community sounding forth the trumpet call of God for men. Both pastor and people anticipate a richly significant and ever-increasing service through this patriarch of Methodist Churches in New England.

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Washington Diary

(Continued from page 665)

voted to petition the Maryland Legislature for a referendum on all liquor licenses in their zone, while last week in the southwestern part of the District of Columbia, a Citizens' Association demanded that license be denied certain premises in the vicinity of their Junior High School. A few days ago the Federation of Churches criticized the "lack of an intelligent method" in dealing with drunkeness at the District Jail Workhouse, to which the superintendent of that institution replied with a proposal that he be furnished a special staff to direct work with alcoholics (with a sort of silly addenda that the complainants pay the bill).

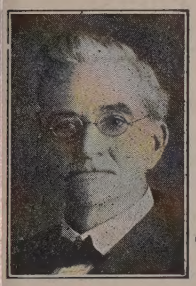
And though farther afield, Pearl Harbor enters right here. In the hours just before Congress adjourned, Republican Representative Harness of Indiana offered a resolution for a special inquiry into who was really to blame for our catastrophe there. This was set over by Chairman Sabath of the House Rules Committee on the ground that the session was ending, and to prevent a "gesture for political reasons." But when the fully marshaled inquiry into Pearl Harbor gets into the court and the basic truth finally emerges, it will not be Admiral Kimmel and General Short alone included, but the drooling, disgusting John Barleycorn, accessory before the fact, and addicts of his like Col. Theodore Wyman, directing engineer in the district of Hawaii, who, says the report distributed in June, staggered from his drunken debauch that Sunday morning, swearing right and left, from the home of carousing Hans Wilhelm Rohl, (for thirty years here a German alien and in the files of the Military Affairs Committee as "arrogant, boastful, aggressively pro-German") who had been commissioned by the army through Col. Wyman to have the signal system complete and ready six months before Dec. 7, 1941, but who had scarcely more than begun on the installation.

A glance at the "Interim Report, Committee on Military Affairs, House of Representatives 78th Congress, Second Session" ought to fan national moral indignation to blister out the criminals, who and whatsoever,—and John Barleycorn, with his haggard pals may shuffle forth like singed and gentle polecats.

Try advertising in your church paper.

Frank W. Brooks

The Rev. Frank W. Brooks, a retired Methdist minister of the Maine Conference, died eptember 9th, at the home of his son, rank E. Brooks, where he had been moved following the misfortune of a shock. He was born in North Newport, May 12, 1859, the eldest son of Samuel B. Brooks and Anne Brooks. He attended Corinna Union Academy, and began preaching at the age of nineteen years. He was admitted to the East Maine Conferice on trial in 1887 and into full memberiip in 1889, serving the following charges: ingman Circuit, Robbinston and Perry, East assalboro and China, Sheepscot, Calais, irst Church, Eastport, Southwest Harbor, resden, Pemaquid and New Harbor, Corna, Mapleton, Saint Albans and Palmyra, ranklin, East Corinth, Clinton and Benn, Winterport, and Dover-Foxcroft. He as retired in 1929.



Mr. Brooks was a member of the Masonic ody for more than fifty years, being chapin of his lodge for many years. He was so a member of the Grange.

His first wife was Miss Mary Susan Parkan, who died twelve years ago. A few ars ago he married Mrs. Georgie C. Dunn, of Winterport, who survives him.

Funeral services were held Septtember 12th the Christian Church in Corinna; the ethodist Church, which he loved, and om which he would have wished to have en buried, being in process of renovation. he Rev. John W. Hatch, a former district perintendent of Mr. Brooks, and also a ose friend for many years, gave the eulogy. he Rev. Frederick L. Niles, pastor of the orinna Methodist Church and the Rev. C. H. Johonnett, pastor at Palmyra, assisted in the service.

Not long before Mr. Brooks died he preached the sermon to the Masons on Saints John day, and spoke the following words which become a good testimony of his life:

"I had rather be the poorest servant in God's great army of Christian ministers than to be the richest millionaire on earth without my God."

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Church Register

Herald Calendar

Annual Missionary Sunday, October 22
Piscataqua Methodist Social Union Annual Meeting, Kennebunk, Me. October 23
North Texas Conference, Dallas, Bishop C. C. Selecman, October 24
West Oklahoma Conference, Chickocha, Bishop W. A. Smith, October 24
Louisiana Conference, Shreveport, Bishop R. N. Brooks, October 25
North Alabama Conference, Bessemer, Bishop C. J. Harrell, October 25
South Carolina Conference, Myrtle Beach, Bishop Clare Purcell, October 25
Woman's Society of Christian Service of the N. E. Conference 2-day meeting, October 26, 27
North Carolina Conference, Lenoir, Bishop A. P. Shaw, October 26
Reception to Bishop and Mrs. Lewis O. Hartman, Boston Area, October 30
Central Texas Conference, Fort Worth, Bishop A. F. Smith, October 31
North Arkansas Conference, Morrilton, Bishop P. E. Martin, October 31
North Mississippi Conference, Starkville, Bishop J. L. Decell, November 2
Northwest Texas Conference, Bishop C.
World Community Day, November 3
C. Selecman, November 7
Texas Conference, Houston, Bishop A. F. Smith, November 7
South Georgia Conference, Macon, Bishop A. J. Moore, November 7
North Carolina Conference, Raleigh, Bishop W. W. Peele, November 7
Mississippi Conference, Crystal Springs, Bishop R. N. Brooks, November 8
Little Rock Conference, Hot Springs, Ark., Bishop P. E. Martin, November 8
Alabama Conference, Montgomery, Bishop C. J. Harrell, November 8
Memphis Conference, Memphis, Bishop J. L. Decell, November 8
Upper South Carolina Conference, Greenwood, Bishop Clare Purcell, November 8
Savannah Conference, Warren Temple, La Grange, Ga., Bishop L. H. King, November 9
United Council of Church Women, Second Biennial Assembly, Columbus, Ohio, November 14-16
Upper Mississippi Conference, Clarksdale, Bishop R. N. Brooks, November 15
Louisiana Conference, Shreveport, Bishop P. E. Martin, November 15
North Georgia Conference, Atlanta, Bishop A. J. Moore, November 21
Mississippi Conference, Jackson, Bishop J. L. Decell, November 22
South Carolina Conference, Sumter, Bishop L. H. King, November 22
Board of Temperance Annual Meeting, Washington, D. C., December 1
Atlanta Conference, Fort Street, Atlanta, Ga., Bishop L. H. King, December 6
Florida Conference, Hastings, Bishop L. H. King, December 14
South Florida Conference, Bishop L. H. King, January 18

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58	46	67	52	76	63
59	47	68	53	77	65
60	47	69	54	78	67
61	48	70	55	79	69
62	48	71	56	80	70
63	49	72	58		

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